

Hawaiian Church Chronicle

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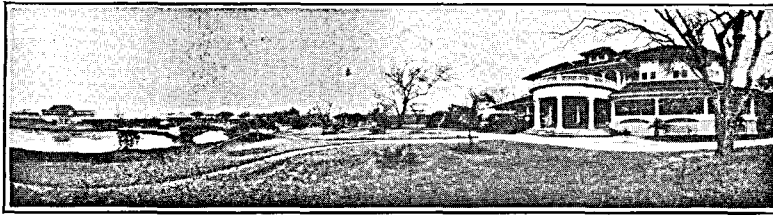
[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

HONOLULU, T. H., JANUARY, 1920.

No. 8

*The Nation-Wide Campaign.
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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., JANUARY, 1920

No. 8

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

JANUARY, : : : 1920

THE REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

Jan. 18—2d Sunday after Epiphany. (Green.)
" 25—Conversion of St. Paul.
3d Sunday after Epiphany. (White.)
Feb. 1—Septuagesima Sunday. (Violet.)
" 2—Purification B. V. M.. (White.)
" 8—Sexagesima Sunday. (Violet.)
" 15—Quinquagesima Sunday. (Violet.)
" 18—Ash Wednesday. (Violet.)
" 22—1st Sunday in Lent. (Violet.)
" 24—S. S. Matthias. (Red.)
" 25—Ember Day. (Violet.)
" 27—Ember Day. (Fast.)
" 28—Ember Day. (Fast.)
" 29—2nd Sunday in Lent. (Violet.)
◆◆◆◆◆◆◆◆◆◆

FORM OF BEQUEST OR DEVISE.

I give, devise and bequeath to "The Protestant Episcopal Church in the Hawaiian Islands," a Corporation, the sum of _____, to be used for (here state the object of the gift if it is for a specific purpose such as Iolani School, St. Andrew's Priory, the Cluett House, St. Mary's Mission, St. Mark's Mission, Church Extension, Endowment of the Episcopate, Etc.)

Remember the Church in your wills and assist in setting its work on a firm and lasting basis.
◆◆◆◆◆◆◆◆◆◆

RETURNS FROM THE CAMPAIGN SHOW SOME AMAZING RESULTS

Pennsylvania Diocese 100 Per Cent
Oversubscribed; Some Parishes 500
Per Cent Over the Top.

New evidences of the transformation in the Church wrought by the spirit of the Nation-Wide Campaign, are being recorded daily at National Headquarters, as report after report is received on the results of the "Mobilization Day."

Evidences, too, are noted that in some districts the campaign went through without the whole-hearted and enthusiastic force which characterized it in others. And in many of the dioceses, even partial returns have not yet been available.

But with prospects in the Diocese of Pennsylvania indicating a possible \$3,000,000 or 100 per cent oversubscription, and in the Diocese of Southern Virginia, from \$800,000 to \$1,000,000, it seems plain that the Church has proved, in certain quarters, what it can do, and has set a standard by which every part of it will be measured.

Thus far, according to the partial returns received at the campaign headquarters, the fullest reports, as well as the greatest victories have come from the Third and Fourth Provinces.

From Philadelphia, which reported the \$3,000,000 prospect for the Diocese of Pennsylvania, comes the statement that one Philadelphia church subscribed \$104,000, while two members of another pledged \$22,000 a year. The Diocese of Southern Virginia, with a quota of \$670,000 had officially reported pledges in excess of \$600,000 with oversubscription an absolute certainty, and possibilities of from \$200,000 to \$400,000 as a margin.

The Diocese of Bethlehem reported that partial returns showed a total of \$83,034 subscriptions, and submitted a detailed analysis of parish statements showing increases averaging 100 per cent over last years' contribution for parish support, and 500 per cent over former contributions to missions.

In the Diocese of Virginia, \$270,000 was pledged yearly in 170 parishes, and incomplete returns from 84 parishes showed \$164,000, with 63 of them already oversubscribed and still going. Word that the Diocese of West Virginia is assured of meeting, if not oversubscribing its quota came early this week. George C. Thomas of the Joint Commission on the Nation-Wide Campaign, reported from Baltimore for the Diocese of Maryland that 25 parishes already had gone over the top, and that several weeks would be required to reach final totals for the diocese.

In the Diocese of Harrisburg, returns were coming in slowly, with no indication as yet of the result.

The Diocesan Campaign Committee for North Carolina wired that the

quota of \$43,000 for general work had been raised and the diocesan apportionment as well. Greatly renewed interest, it reported, is being shown in spiritual affairs as a result of the campaign, and substantial increases have been made in the salaries of practically all the clergy.

From the Diocese of South Carolina came the report that \$108,000 of the \$160,000 quota was raised, and that 51 more parishes, including some of the largest, were still to be heard from. Parishes reporting by wire and telephone in the Diocese of East Carolina showed quotas raised in all cases, and in many, oversubscribed.

Word came from Atlanta that the diocese was certain of its quota. The canvass there was conducted in a terrific storm. The cathedral in Atlanta went over the top. Christ Church, in Macon, oversubscribed by 50 per cent, and St. Mark's in La Grange trebled its quota and quadrupled in giving for parish support.

Late news from the Diocese of Kentucky stated that reports were still incomplete but that it was believed the diocese would approximate its \$86,000 quota. Two parishes reported from the Diocese of Tennessee. Calvary Church, Memphis, oversubscribed by \$23,000 with more coming, and Trinity Church, Clarksville, reported over the top.

From the First Province, St. James Church, Danbury, Connecticut, reported 100 per cent increase over previous giving, as a certainty, and 200 per cent as a probability. The Diocese of Central New York reported meager returns, ranging from 30 per cent of quota to oversubscriptions, and canvassers still at work. St. James the Less, Scarsdale, N. Y., reported 500 per cent increase in giving for missions and 100 per cent for parish support.

In the Diocese of Chicago many parishes took all last week for the canvass and reports were coming in slowly. All the smaller parishes, however, had reported meeting their quota, with a number of oversubscriptions. Similar conditions were recorded for the Diocese of Indianapolis. St. Matthew's Church and Christ Church in Indianapolis, St. Paul's in New Albany and St. Paul's in Columbus had already reported oversubscriptions, and St. Paul's in Anderson was already certain of success.

From St. Louis came word that Mis-

souri will take its quota in full. One mission, with a handful of communicants, which had been disorganized for two years, was rallied by the campaign and pledged \$266 for parish support, \$52 a year for the campaign and \$85.60 for Sunday School work, and two-thirds of its communicants were still to be heard from. St. Stephen's Mission, in St. Louis, oversubscribed its \$1,300 by \$300, and its returns were still incomplete. Ninety people of one parish oversubscribed its quota, pledging \$10,000. St. Peter's Church, with a quota of \$24,660, pledged a round \$25,000.

Twenty-five parishes of the 41 in the Diocese of Oregon showed incomplete returns of \$75,428 pledged on a quota of \$238,000.



DIOCESAN COMMITTEE OF THE NATION-WIDE CAMPAIGN.

The Diocesan Committee is organized and has held its first meeting. Every detail of the Campaign is being considered with the utmost care. This is most important—for the review of facts which this campaign inaugurates is the survey of a war, in order that a new advance in power may be secured for the mobilization of the strength of the Army of God.

The world's greatest purpose now should be—the Establishment of the Kingdom of the Lord Jesus Christ. Never before was there a time when the application of the teachings of Christ was so needed in the world. Statesmen, philosophers and seers of all nations and races have failed to solve the problem of the world's future. The great war has left the world bleeding and stunned. No scheme of lasting readjustment seems possible unless it measures with plans of Jesus Christ.

America heard the call and arose as a man to serve the colors. Our country did its full part in the war, and the Episcopal Church will do its full part in this Nation-Wide Campaign—and thus contribute its quota as a division of the Army of God, and obtain for this generation and those that shall follow, a strong bulwark of righteousness beyond which the agencies of evil shall not prevail.

To this high opportunity every man, woman and child in the Church in Hawaii is bidden to make response. In this Campaign each will have a chance to put his ideas, and her ideas, where they will count the most. The time has come, the hour is ripe for all the keen insight, all the straight, true penetration into facts which marks the men of affairs, to make the best use

of their talents, so that they may play their appointed part in the Church's counsels.

"The Supreme Test has come when everyone must hear the call and none who hear it dare forget." The attitude toward the Church which the Nation-Wide Campaign would create is that which is expressed in the story of the dialogue between the Cynic and the Man of Deeds.

Said the Cynic: "I could have made a better world than this."

And the other answered: "That is what God put you here for. Go and do it."

J. LAMB DOTY,
Diocesan Executive Committee.



LETTER FROM EUROPE.

A letter was sent to a member of a California parish now in Europe by the local chairman of the Executive Mission of the Nation-Wide Campaign, asking her to send a message from Europe that would be helpful. This is what she wrote:

"All I can say to the people of — is:

"'Be thankful.' Just be thankful you are all in California; be thankful for everything you have around you, and for the many blessings which you are all taking for granted. Just be thankful that you are not in a place where there is no church, no clergyman, and apparently no religion, and be thankful you have sunshine all about you.

"Tell them to sing and say the 'Jubilate' every day of their lives, for that is what I shall do if I am spared to live in California again."



NATION-WIDE CAMPAIGN.

The following editorial, published in "The Baltimore American," is further proof of the recognition which is being given to the Church's Nation-Wide Campaign by the secular press:

Episcopal Church Campaign.

When Jesus would teach the lesson of

service He did not seek to make all service joyous. Here is the fault into which many of the churches fall; they syncope the note of service and jazz the methods of church enterprise. In an effort to work the word efficiency they overwork exercise until they have their members gyrating with the animation of whirling dervishes and to as little purpose. Bodily exercise, that is overstimulation of organization profiteth little, but godliness is profitable unto all things, giving promise of the life that now is as well as that which is to come.

The denominations appear to be coming into a sober sense of the source of all the success that they may gain in their conduct of the great mission to evangelize the world. Hence the Protestant Episcopal Church is deserving of all praise for exalting the sentiment of the prophet, "Not by might nor by power, but My Spirit saith the Lord." Purpose, prayer, power: these are the words that witness upon earth as the Father, Son and Holy Ghost witness in heaven. The correlative to these words form the slogan of the campaign of the Episcopal Churches throughout the land; that will be signalized by special services for the week—prayer, sacrifice and service.

The call of the membership of this great religious body is a call to enter into the grace of petition and unto sacrifice and into service. Through these means it is hoped that every member of the denomination will be brought into a more devotional frame of mind and a more generous disposition and a more self-sacrificing spirit of work. As the call to the churches states the case; every parish in the diocese is organized and working for a larger membership, more efficient service by the individual, more generous support for the extension of the Kingdom of God.

Thus it is hoped that the full aim of the movement may be secured, which is to put to work more than a million of communicants on the Church's task. Hence the reference to the parable of the vineyard given by Jesus at the beginning of this comment. He told of the master

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of a vineyard who bade some of his servants to go to work in his vineyard, and they replied, "We go, sir," but went not. Then he gave the same direction to others, and these said outright, "We will not," but nevertheless they went. The teaching of the parable was that the latter were the servants worthy of praise. It was not a joyous service in its undertaking, but, no doubt, the reluctant servants found the joy of the vineyard before they finished their task. Those who were ready with assent, yet with no sincerity, missed the portion of service and satisfaction and reward. Hence the Episcopalians are not saying that the service and sacrifices will be joyous. They are calling their members to do the tasks of the church, and are not holding out promises of ecstatic experiences and indirect material benefits. They believe that the instructed membership fully realize the worth of the words of Jesus, "Seek ye first the Kingdom of God, and his righteousness, and all things else will be added unto you."

The campaign is for the King, and the fruits of the campaign are for the Kingdom. Blessed is he who shall have a part in exalting the Kingdom of God and of His Son Jesus Christ in these days of unrest. How clearly put is the statement of the movement: "It is a movement through which it is hoped, God willing, that the church, learning all the truth about herself, her condition, her shortcomings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly, to do her full share of the mission given to the church by her Lord and Master. The spiritual revival of the church is the aim and hope of the campaign."

Can such a movement fail of its specific aims to secure 1442 men and women as new workers in the world faith: to gain \$28,000,000 for missions, with \$14,000,000 for the work of church extension in this country? The superior place given in the campaign to devotion and duty insure it the blessing of Almighty God. All Christendom will say Amen! to the sentiment that the great war has left the world problems that only Christian principle can solve. And all denominations will rejoice in this campaign of holiness, helpfulness and humanity of the Episcopalians of the country.

THE FIRST MEETING OF THE NATION-WIDE CAMPAIGN, HONOLULU.

The Bishop has sent a letter to the members of the Vestry and Mission

Committees of Honolulu and to officers of Women's Auxiliaries and Guilds asking them to meet him in the Davies Memorial Hall at 7:45 on January 8th. The notice was only given two days before the proposed meeting and there were several who wrote stating they would be unable to attend, but the tenor of their answers was most gratifying. Here is one of them:

"Dear Bishop:—I am pleased to acknowledge the receipt of your letter of January 5th, contents of which have been carefully noted.

"You can count on me to assist you to my fullest extent. However, I have a previous engagement for Thursday evening, January 8th, which I can't very well cancel at this late date, and consequently will be unable to attend the meeting which you have called for that evening.

"Respectfully,

"(Signed) L. M. JUDD."

This is the spirit that we want—ready to assist to one's fullest extent. If all the men and women have the same spirit then the Nation-Wide Campaign in Honolulu will be a real success. There are many difficulties here which are not to be met with elsewhere, as we have fully informed Lewis B. Franklin, the executive officer in New York. In some of our congregations there are few Church people, the clergyman is the chaplain of plantations. In other places such as Christ Church, Kealakekua, all will be interested, for nearly all the white people in the district attend the services, but still an every member canvass can be conducted there.

Again many of our congregations are Oriental working people, but we believe that good work can be done among these, both spiritually and in getting definite pledges, for many of them support their racial societies more generously than they do the Church.

The women of the Islands are to have their full part in the Campaign, in conducting devotional meetings or gatherings of women, in the matter of canvass and in prayer.

The attendance at the meeting was very good. There was no public announcement and when we consider that only a few over a hundred letters were written and that over seventy were present, it certainly shows an interest. In the meeting every parish and mission in the city was represented, as well as diocesan organizations. The meeting was opened by singing St. Andrew's hymn—"Jesus Calls Us O'er the Tumult."

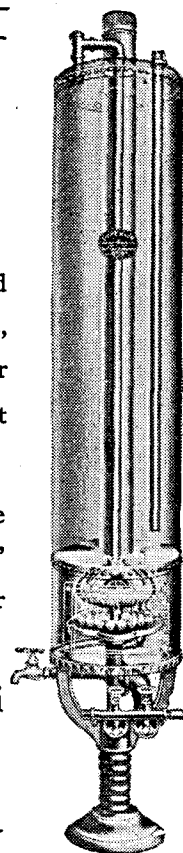
Then the Bishop offered appropriate prayers. In a brief address he said that there had been a misunderstanding as to Honolulu, as the central committee had classed it with the possessions. As soon

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as Mr. Franklin was made Executive Officer of diocesan organization and canvass, the Bishop had written to him telling him of the situation, that we had received no blanks for survey and no literature in relation to the campaign. The result was letters from Mr. Franklin in which he spoke of his regret that the Missionary District of Honolulu had not been given the same treatment as other missionary districts of the United States. He adds: "I appreciate this fact and I also know from my own experience in Liberty Loan Campaigns that the people of your district are generous, patriotic, American citizens."

When Dr. John W. Wood was in Honolulu he went over with the Bishop the needs of the work and as regards money for land and buildings. The total sum was \$225,000. As in all that the Bishop has asked he was moderate in his requests rather than putting large sums for anything that was not actually needed. Dr. Wood considered this survey for this Missionary District sufficient, and this was the reason that we were not sent survey blanks for the various parishes and missions. That is Honolulu has been considered for the purposes of administration as a part of the Foreign Field and his view of the matter was a kindly and considerate one, but the Bishop was anxious that we should do our full share the

same as a Missionary District on the Mainland.

In the first uncorrected proofs of the general survey of the needs and activities of the Episcopal Church in Honolulu there were any peculiar errors printed. They would have put many things in a wrong light and the Bishop sent a long cablegram correcting the most misleading errors. In the last and corrected copy of the General Survey Honolulu has its full share of notice, longer than that given to the Philippines or to Alaska or many other places. It brings the work and needs of the Islands well before the Church and has a good map of the Islands with the steamship line familiar to us as a cross-roads map.

The heading of the article is this: "There is no spot under our Flag today of such strategic importance to our Government as Hawaii." It brings out prominently the widespread influence of our work among Orientals.

At the close of the Bishop's remarks he called for the election of a secretary of the meeting and Mr. C. H. W. Norton was chosen. Then Canon Ault was requested to tell of the Nation-Wide Campaign as he saw it in the General Convention and elsewhere. He told of the vague idea that people had of the whole matter when he first landed in San Francisco and as he journeyed eastward. Then he told of the great mass meeting at Detroit, the enthusiasm that swept over the vast audience, the wonderfully stirring speech of the Bishop of Chicago and the spirit of determination to see the matter through which came into the hearts and minds of the clergy and lay delegates.

All efforts to postpone the campaign were voted down, although dioceses which were unable to complete arrangements according to the plan on the second Sunday in Advent were permitted to close the Campaign at any time before or on Easter Day, 1920.

When Canon Ault took his seat the Rev. Donald R. Ottmann came upon the platform and stirred the hearts of all present as well as informed their minds as to the general outline of what was to be done. He told many instances that had come under his personal observation

in North Carolina. Mr. Ottmann emphasized the spiritual side of the Campaign and gave instances of its necessity, in every part of the Church in the United States.

At the close of Mr. Ottmann's address the Bishop stated that he had considered the matter carefully and was ready to appoint the Rev. J. Lamb Doty as diocesan manager of the Campaign in the Islands. He said there was no other clergyman who could possibly be spared from his work and that he had told the people of Hilo when he was there that the Church expected that when the Bishop called on men for this Campaign Parishes and Missions were to consider that it was war work for the Kingdom of God and were to give them up as willingly as loyal Americans did in the great world war. He stated that Mr. Doty had experience as a business man, that he had with the Bishop given a great deal of study to the whole matter of a campaign and was ready to undertake the work and had already submitted a carefully prepared program.

On motion those present unanimously requested the Bishop to appoint the Rev. J. Lamb Doty as Diocesan manager.

He then said that we needed a Diocesan secretary and that Mr. Robert Catton when calling had said he had nothing to do and it was only two days after this that the Bishop approached him about taking this work, to which he could give his entire time, but as he knew the people of the Islands and conditions, his services would be invaluable. The announcement of the Bishop's choice of Mr. Catton was received with applause, and he arose and said that he did not hear as well as he formerly did and that he might not be fitted for the work, but he was assured that he would not have to report meetings and that his work would be secretarial. Again on motion those present unanimously requested the appointment of Mr. Robert Catton as secretary.

The matter of a Diocesan Committee was then brought forward and the chairman said he thought that this matter could rest until Mr. Doty arrived in Honolulu, which would be on Tuesday, 14th.

It was also announced that as soon as

possible parochial organizations would be formed and captains would be trained for their work.

There certainly was an excellent spirit shown throughout the meeting. There was not a note of dissent, and as one remarked as the people left the hall, "We only need to be shown what to do and we will do it." As Mr. Ottmann said in his address: "This is the first time the whole Church has been called upon as a Church to do a big thing and to work as a unit."

DR. MOTODA TO VISIT HONOLULU.

When Dr. John W. Wood and Bishops McKim and Tucker were in Honolulu they consulted with Bishop Restarick and agreed with his suggestion that there be a survey of the Japanese situation in these Islands. Bishop Restarick's choice was Bishop Tucker for this work but he said it would be entirely impossible for him to do it. They suggested Dr. Motoda, who is one of the great men of Japan. He is a scholar educated in Japan and in the United States and has received the degree of D. D. and Ph. D., the latter being from the University of Pennsylvania.

Bishop Restarick wrote a request to the Board of Missions that the survey be made so that the Church would undertake the work among the Japanese in the best way possible.

Dr. Motoda was engaged by the British government after the Japanese and Russian war to go to India to inform the people that the Japanese success was due to their advance under the principles of Christian civilization, and the cultivation of the arts and sciences as taught in Christian institutions. If Dr. Motoda comes he will attract a great deal of attention among the Japanese.

The following article is from the Living Church:

"At the recommendation of the Bishop of Honolulu, arrangements were made to carry out a survey of the Japanese work in the Hawaiian Islands. There are now about 110,000 Japanese out of the 260,000 people in the Islands. A very important work faces the Church there, and the survey is to be undertaken in

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order to find out the exact need. The Rev. Dr. Joseph S. Motoda, D. D., was asked to undertake the work. Arrangements were made, with the consent of the Bishop of Tokyo, to have Dr. Motoda take over the making of this survey."

REPORT OF CHAPLAIN BODEL.

Honolulu, T. H., Jan. 5, '19.

The Rt. Rev. Henry B. Restarick, D. D.,
Bishop's House, Emma Square, City.

My Dear Bishop:—December is always a busy month for most people and particularly for the Clergy. I found plenty to do last month and had the days been a little longer I could have accomplished more. But as I look back over the last month in the old year, I feel satisfied that the Episcopal Church is better known to the officers and men in the service in Hawaii than ever before.

Miss Mary E. Thomas, the executive secretary of the "Church Periodical Club," very kindly ordered three thousand Christmas postcards sent to me for distribution among the soldiers and sailors in Hawaii. I was delighted to have them, as it made it possible for me to give the Church's greeting to most of the men in the service. It was quite a surprise to the men to find pretty Christmas cards by their plates on Christmas morning. Several of the officers have told me they never knew of anything like it before.

The chaplains at Schofield Barracks

asked me to hold a Christmas service in the Post Chapel the Sunday before Christmas Day, and I very gladly accepted the invitation. The chapel was decorated with many beautiful flowers and the large Christmas tree used by the children from the post day school was left to make the Christmas service more attractive for the grownups. A very good number attended the service and seventeen made their Christmas Communion.

At noon on Christmas Day I had the pleasure of dining with the officers and men of the Methodist Detachment at the Department Hospital. A number of ladies were present as well as the personnel of the Red Cross. The Red Cross is doing a fine work for the patients confined in the hospital and Mrs. Castle, the one in charge of the Red Cross recreation room, has won the confidence and respect of all. Near the end of the dinner Major Parker, the popular Adjutant of the hospital, asked me to lead the men in three cheers for and chief cook and his assistants for the fine dinner they had prepared. The cheering was a big success! After the last course had been served, I was asked to lead the men in a little mob singing. After a "Merry Christmas" all around, the best Christmas dinner ever served to the men at the Department Hospital came to an end. While the men were still enjoying themselves, I slipped away and paid a visit to every man in the hospital who had been prevented from being present at the Christmas dinner.

The Community Christmas tree celebration at the Capitol grounds was very inspiring and I shall always feel grateful for the privilege I was given of leading the people in the singing of the carols. The tableaux of the Nativity with the appearance of six angel trumpeters in white arranged along the cornice of the building, was most impressive. The entire program was well done and merited the high praise extended to all who took part in the pageant.

During the month of December I as-

sisted at the Christmas tree celebration at the Department Hospital and two entertainments arranged for the men in the service, held at the "War Camp Community Service" building. The Knights of Columbus joined in the celebrations at the W. C. C. S. and assisted very materially in making the two entertainments a success. I had the pleasure on each occasion of leading the men in the singing of carols and in the distribution of the gifts. Several of the men told me they had never been to a better Christmas tree celebration. I met three members of the Church at the War Camp celebrations and they said it was fine to see a clergyman of the Church doing something for the men.

The Sunday after Christmas Day I visited at the hospital at Pearl Harbor for service. On the way to the hospital I stopped at the W. C. C. S. for some song sheets for the men and Mr. Hopkins asked me if I wouldn't like to take a pail of sliced pineapple to them. The men were delighted to have the pineapple for their Sunday dessert. On my next visit to the hospital several of the men told me that they had never tasted such delicious pineapple before and thanked me very much for bringing it.

I held the usual Sunday services during the month, Schofield Barracks, Pearl Harbor, Luke's Field, the Marine Hospital and the Department Hospital, and visited the men in the Department and Post hospitals. Interest in the service has been well sustained and several men have asked for a copy of the "Soldier's and Sailor's Prayer Book."

Faithfully yours.

J. KNOX BODEL,
Civilian Chaplain, Episcopal Church
in Hawaii.



UNITED SUNDAY SCHOOL
EPIPHANY SERVICE.

The Sunday Schools of the Episcopal Church in Honolulu meet twice a year at the Cathedral for a United Service, and while the service on Easter Day is

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the greatest, yet the one on Epiphany is always one which is attractive.

On the first Sunday after Epiphany the Cathedral was crowded with the children of the various Sunday Schools, with many banners. Many visitors were attracted by the service and looked on with delight at the great procession after they had enjoyed a fine choral service in the Church. Practically all the children know how to sing the Lord's Prayer, Creed and Versicles and their responses go up with mighty sound. The service went without a hitch from start to finish.

The lesson was read by the Rev. Jas. F. Kieb, who brought 60 children from the Epiphany.

The Rev. D. R. Ottmann made the address and appealed to the children to do their part in the Nation-Wide Campaign and to reach out to bring others to a knowledge of God.

The choirs of Trinity Japanese, St. Elizabeth's Chinese, St. Luke's Korean, St. Andrew's Priory Hawaiian, numbering about sixty, were in the Chancel and the procession was led by Walter Rodenhurst, a part Hawaiian, and the Flag was carried by Otto Horning, a white boy. The Bishop's banner brought here by Bishop Staley in 1862, the embroidery on which was applied to new white silk by Sister Beatrice not long ago, was carried by Anita Hayselden from the Priory, which was founded by the efforts of Queen Emma.

The various choirs were preceded by their crucifers. Trinity Sunday School carried the banner which was given it last Easter for having the largest per capita offering.

After the address the children marched down the main aisle out into the close, making a detour long enough to get all the children out before the leaders reentered by the South aisle. Then the

procession went round the ambulatory and down the North aisle and then outside the Cathedral, entering by the main door and proceeding to their places in order.

All this time they were lustily singing Christmas and Epiphany hymns, ending by singing "Onward Christian Soldiers." When this hymn was finished all were in their places and the Bishop at the altar offered prayer and taking the pastoral staff from Christopher Long, who had carried it, gave the blessing.

The choirs went out singing: "As with gladness men of old," and the great service was ended.

Miss Frances Hamlin gave great assistance by standing at the Cathedral door during the great procession and keeping up the time of the singing with the organ, which those outside could not hear.

No such service as this could be held anywhere else in the world. The parents of a large number of the children were heathen a few years ago. Here all were singing the great hymns of the Church, such as "Brightest and Best," "O, Little Town of Bethlehem," etc.



CATHEDRAL REGISTER.

BAPTISMS.

Dec. 28—William Wells Kaohu Mackenzie.
by the Rev. L. Kroll.
Sept. 21 (S. S. Manoa)—Lawrence Frank
Becker.

by Canon Ault.

MARRIAGES.

Dec. 1—Charles Harris,
Myra Mydell,
by the Rev. J. Knox Bodel.
" 20—Solomon Kaimi,
Amoe Aho,

by the Rev. L. Kroll.

BURIALS.

Dec. 22—Mary Elizabeth Poppleton,
by Canon Ault.
" 12—Bruce Cartwright, Sr.,
by Bishop Restarick.
" 13—George Edmund Smithies,
by the Rev. L. Tracy.

General Offerings	\$503.60
Hawaiian Congregations	125.65
Communion Alms	23.69
Specials	344.58
	<hr/>
	\$997.58

Number of Communions made during
month of December..... 517

ST. ANDREW'S CATHEDRAL.

The services on Christmas Day were well attended and a large number of communions were made. At 6 a. m. the Rev. L. Kroll celebrated the Holy Communion, assisted by the Rev. Ernest Kau. At 7 a. m. the celebrant was the Rev. Canon Ault and 110 received the Blessed Sacrament. The communions made during the day were 257, which was seven-teen more than last year.

The wardens of the Cathedral had issued a letter asking for a special offering so that there should be no deficiency at the close of the year. This offering was to be made on Christmas Day or some Sunday near it. The total amount of the offering on Christmas Day and on the following Sunday was \$658.79. This does not take into account the offering at 6 a. m., which was not in the special envelope, nor that at the Hawaiian service at 9:15.

This offering would not have been as large if it had not been for the special efforts of the Senior Warden, who secured gifts which made the offering more than was asked for in the circular letter.

On the Sunday after Christmas, which was Holy Innocents, the Bishop read the Pastoral letter of the House of Bishops and in the evening a carol service was held which was well attended.

The sanctuary was decorated in excellent taste by Miss Gillett, assisted by the Misses von Holt, and presented a beautiful appearance, with its white hangings and candelabra.



Sunday School festivals were held at the Davis Memorial Hall. On Christmas Eve the Sunday School of St. Peter's was granted the use of the hall and the account of their exercises appears elsewhere.

On Christmas night the Japanese Sunday School used the hall. And on St. Stephen's Day St. Andrew's Sunday School had a Christmas tree and party.

The Hawaiian Sunday School joined with Kapahulu and had its festival at St. Mark's on Tuesday before Christmas.

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The envelopes for those who subscribe by that system were ordered long ago and in what was supposed to be ample time to be here before January 1st. However they have not yet arrived but will be distributed as soon as they reach Honolulu.



ST. ANDREW'S HAWAIIAN CONGREGATION.

Christmas festivities for the children of St. Andrew's Hawaiian and Kapuhulu Sunday Schools were carried out as in former years on the attractive grounds of St. Mark's Mission. The children from the Kalihi Boys' Home were our guests again, as in former years. The auto bus ride, the Christmas play and the visit of Santa Claus is a treat to which these children look forward and we feel it is a privilege to give them this pleasure.

It was an eventful and a happy day for all our little ones, but it was a more than that to the priest and workers. The supplying of gifts, candy, fruit and ice cream cones for about 275 children is quite an expense, and asking for funds, even for such a good cause, is a matter from which all of us like to be excused. Our many friends in Honolulu lifted this burden from our shoulders and a true Christmas spirit was shown. We did not have to ask for one cent of help, but it was all given in free will offerings. Telephone messages came from friends asking "What do you need?" Surely it was an occasion of thankfulness for us workers. It made all of our work of preparation a joy and repaid us an hundred-fold for what little we have done.

The members of the Missionary Union gave about 175 gifts, the ice cream and fruit for the Kapahulu children; others gave money for the Hawaiian Sunday school, and one good friend said, "Send me the bills for the Kalihi Boys' Home part of the expense." We would like to assure our friends that they made our Christmas a very happy one.



THE WAVE OF SPIRITUALISM IN ENGLAND.

Every English paper and review has much to say about the great interest of English people in spiritualism and

lectures on the subject by Conan Doyle and Sir Oliver Lodge.

We print below an excellent address made by Dr. George Craig Stewart, who did such excellent work as a Chaplain with the American forces. The article is well worth reading.

By

The Rev. George Craig Stewart, D. D.,
In the "Living Church."

(Note.—This sermon was delivered in St. Luke's Church, Evanston, Ill., on All Souls' Day, November 2nd.)

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God?"—Isaiah 8:19.

Over the world is sweeping a wave of occultism. It is a day of spooks. Spectral faces transfix us as we open the pages of the popular magazines; popular novels are obsessed with the psychic; "Raymond," by Sir Oliver Lodge, is a best seller; if Conan Doyle as Sherlock Holmes had his thousands of readers, Conan Doyle as a spiritualist has his tens of thousands. "Patience Worth" before the war was known to only a few. Now ouija-boards are as plentiful as family Bibles and far more often used. Mediums, seances, clairvoyance, clairaudience—psychic this and psychic that—our common conversation is becoming a hair-raising affair with everyone eager to tell

"That this he has seen
And this he has heard
And this was noised abroad,
And this he has got from a medium
On the word of a dead French lord."

And it is not to be wondered at. It has ever been so. Necromancy is as old as the race. Assyrian, Babylonian, Persian, Egyptian, Indian, Scandinavian, Celt, Roman, Greek—all have their enchanters, wizards, mediums, necromancers. So have the Zulus and negroes, the North American Indians and the Esquimaux. The shuddering fear of the dark and of the dead lies

just below the surface of men and women, bringing ghoully things to light, calling restless spirits from the vasty deep, and starting great surging waves of longing which, if uncontrolled, uncorrected, and undirected, can bring us over the edge into the dark abyss of superstition and fanaticism and insanity.

The interest in spiritism is not all to the bad nor all to the good. That interest is woven of many strands, some of shoddy and some of purest gold; I take that interest apart and find vulgarity, morbidness, hysteria, sensationalism, mingled with reverence and earnestness and wistful half-faith and broken-hearted loneliness.

"Oh, for the touch of a hand that is lost,

And the sound of a voice that is still!"

1. I approach the subject tolerantly, reverently. Ridicule, vituperation, malicious epithets, scorn for all who believe in spiritism—these I do not bring. Spiritualism "affirms that the existence and personal identity of the individual continue after the change called death." To that Christianity says "Amen." Spiritualism goes on: "We affirm that communication with the so-called dead is a fact scientifically proved by the phenomena of spiritualism." Christianity says: "I don't accept that because it is not scientifically proved; but even if it were so I cannot join you in thinking such communication desirable."

One of the great difficulties is that most men and women do not distinguish between psychical research and spiritualism. Psychical research is not spiritualism any more than study of light is Post-Impressionism or theological research is Calvinism, or philosophical research is Pragmatism. No Christian need object to psychical research. It does not dogmatize in the sphere of religion. It is investigating psychological phenomena. I know some people think Sir Oliver Lodge and Dr. Hyslop and the others are "soft-headed," "easily duped," "hare-

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brained," and "miracle-lovers." I do not share that opinion. The British Society, founded in 1882, has included among its presidents Professor Henry Sedgwick of Cambridge University, and the Right Honorable Arthur J. Balfour, and Sir William Crookes, inventor of the Crookes tube, and Sir Oliver Lodge. Gladstone was an honorary member of it, and so was Huxley. Among those who have officered the American branch are Professor Langley of the Smithsonian Institute, Professor William James of Harvard, Dr. Hyslop of Columbia, and Dr. Richard Hodgson of Boston. Some of these have come to believe in spiritualism—like Lodge and Meyers and Hyslop. Some of them, like James and Frank Podmore, never became convinced. All honor to these scientific men. They are—to quote Lodge—"a body of responsible investigators landing on the treacherous but promising shores of a new continent." God speed them in their quest of truth. I shall not laugh at them nor frown at them so long as they reverently investigate those psychic phenomena which occur in the experience of the race, so long as they do not dogmatize without establishing incontrovertible facts.

But here's the trouble. The minute a science is popularized it is in danger of being vulgarized, and when it is vulgarized (and commercialized) it becomes a very real and often a terrible menace. I believe in radium. But I'd hate to have everyone experimenting with it. I believe in the virtues of X-ray, but I want experts to manage it. I believe dynamite is safe if men know how to handle it; but one doesn't give it to children to play with. And psychical research is a matter for highly trained experts, for pathologists, for alienists, for psychologists, for neural experts, not for exploitation by wizards who peep and mutter in twilight rooms and dark cabinets at so much an admission to the seance.

Over ninety per cent of the mediums are frauds! That is the statement of Professor Hyslop, who believes himself that the spiritistic hypothesis is the most satisfactory one to account for the residuum of phenomena which

neither telepathy nor coincidence will account for. Ninety per cent of the mediums are frauds! Not all of them! Some are honest. But most of them are like Browning's "Sludge the Medium":

"I cheated when I could,
Rapped with my toe-joints, set sham
hands to work,
Wrote down names weak in sympathetic ink,
Rubbed odic lights with ends of phosphor-match,
And all the rest."

Most of them are wretched frauds who prey upon broken hearts, exploit for their sordid gain the sacredest of emotions, and laugh in their sleeves like the Roman augurs at the gullibility of their victims. And it is easy to fool even educated people at this game. The average person is not an educated observer. Every professional conjurer can establish that. Which of us here has not sat in the very front seat watching—not Herman or Houdin or Kellar—but just an amateur prestidigitator. And we saw the watch smashed, the handkerchief burned up, the crown knocked out of a silk hat. We knew they would come out all right, and yet we saw them actually destroyed before our eyes. And what chance does a grief-stricken, nervous, half-believing woman have with a professional medium? Even such highly trained observers as Crookes and Lodge, Wallace and Meyers, acknowledge that they have been deceived over and over again. Keep away from mediums. They are for the most part fakes.

2. But suppose one could come in communication with the dead! Suppose—to quote the confession of Sludge again—suppose "there were something in it, tricks and all!" Even so—

a. It doesn't prove immortality. It might show that the soul for a time survives the death of its body, but that survival might be merely a slow sinking into mental and moral idiocy; the soul might outlast the body only to fall a victim to an "ineluctable second death."

b. It would furnish no moral evidence for immortality. Christianity insists our life yonder is conditioned by our life here. Its teaching of immortality puts red blood into conduct, stresses responsibility, gives eternal values to character, puts the emphasis on something vaster than continuance after death, puts the emphasis on eternal life and participation in the life of a God of Infinite Holiness.

c. And my experience with those who have been entangled in the uncanny approaches to spiritualistic cults is that they have been injured in body and mind and soul. At times they have become possessed. They have opened up avenues they could not close. They have been invaded. They have become haunted. Instead of clear, wholesome, vigorous persons, sound and sane, they have become queer, morbid, jumpy, hysterical. Often they have given evidences of being demon possessed. Jesus Christ cast out many devils. He restored to sanity many distressed by invasions. He called to Him the weary and heavy-laden. But can you imagine Him approving the wizards of his day that peeped and muttered? His faith in the Father was robust. "In my Father's house are many mansions. I go to prepare a place for you." Yes, says someone, but He Himself appeared after His death. He did; but not through a third person. And at one of those appearances He rebuked, you remember, the follower who demanded materialization, who would not believe except he saw and handled. "Blessed are those—Thomas—who have not seen and yet have believed!" Faith transcends sight. Faith goes where sight cannot follow. If Jesus Christ had wanted us to communicate with the dead by mediums He would have instituted for such Holy Communion a seance instead of a supper. He would have consecrated a planchette instead of a paten, a cabinet instead of a cup. He would have ordained mediums instead of missionaries, and would have founded a psychical society instead of a Catholic Church.

3. One word more, and let it be for the dead. Have they no vote in this matter? It is a principle of democracy

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that no man shall be disfranchised by an accident of birth. Shall a man be disfranchised by an accident of death? "Rest eternal grant unto them," prays Christianity as the soul enters Paradise. But spiritualists would trouble the dead and selfishly drag them back for conversation. In the twenty-eighth chapter of I Samuel is the account of Saul's visit to the witch of Endor. "Whom shall I bring up to thee?" she asks. "And he said: 'Bring me up Samuel.' And when the woman saw Samuel, she cried with a loud voice . . . And she said 'An old man cometh up and he is covered with a mantle.' And Saul perceived that it was Samuel. And Samuel said to Saul, 'Why hast thou disquieted me?' And Saul answered, 'I am sore distressed.'" Is that a sufficient answer? It is a supremely selfish one. "Why hast thou disquieted me?" Would you have one of your dear departed ask you that question? Would you? Here is young Rupert Brooke. Would you want to disquiet him after you had read these words:

"Not with vain tears, when we're beyond the sun,

We'll beat on the substantial doors,
nor tread

Those dusty highroads of the aimless
dead

Plaintive for Earth; but rather turn
and run

Down some close-covered byway of
the air,

Some low sweet alley between wind
and wind,

Stoop under faint gleams, thread the
shadows, find

Some whispering ghost-forgotten nook,
and there

"Spend in pure converse our eternal
day;

Think each in each, immediately
wise;

Learn all we lacked before; hear,
know, and say

What this tumultuous body now de-
nies;

And feel, who have laid our groping
hands away;

And see, no longer blinded by our
eyes."

You could not. They are not "plaintive for earth." They feel, "who have laid their groping hands away," and "see, no longer blinded by their eyes." Rest eternal grant them, O Lord, and let light perpetual shine upon them!

"I am the Door!" says Christ. And Christians answer, "Thou art!" The One Mediator and the One Medium, the One Supreme Sacrament whereby we possess and realize and enjoy God!

And He has provided not an unholy communion with the unseen living but a "Holy Communion" with them. The Medium in that Communion is Jesus. The material media are our familiar bread and wine. And lights burn on the altar. And faith sees, faith hears, faith touches.

In St. Luke's Church is a communion rail given by a mother in memory of her daughter. That mother always kneels for her Communion at the very end of it next the wall; and on the stone wall are carved these words:

"Tis here I feel how near thou art,

Thy face I almost see,

When in the Eucharist I touch

The hand that touches thee!"

There they are—Christianity and the modern cult! One stands for wholeness and wholesomeness; the other for morbidness and sordidness. To the law and to the testimony! To Christ and the Gospels and the Church!

"I believe in the Cosmic Absolute," says the modern cult.

"I believe in God the Father Almighty," says the Christian.

"I believe in Reincarnation," says the modern cult.

"I believe in the Incarnation of God in Jesus Christ His Son," says the Christian.

"I believe in a non-moral Life Force," says the modern cult.

"I believe in the Holy Spirit of God," says the Christian.

"I believe in ecclesiastical bolshevism," says the modern cult.

"I believe in the Holy Catholic Church," says the Christian.

"I believe in denying sickness and sin," says the modern cult.

"I believe in the forgiveness of sin and divine healing," says the Christian.

"I believe in mediums and trances and ouija-boards," says the modern cult.

"I believe," says the Christian, "in the resurrection of the dead and the life of the world to come. I believe in the communion of saints! I know that my Redeemer liveth! I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day!" "And when they say unto you," my Christian friend, "Seek unto them that have familiar spirits, and unto mediums that peep and that mutter," answer them boldly: "As for me and my house, we will hold us fast by the Incarnate God."



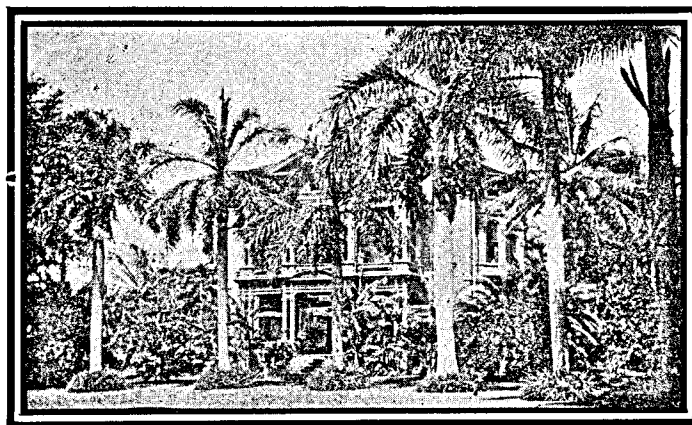
CHRISTMAS AT ST. PETER'S.

By the Rev. Ernest Kau.

At the invitation of the Bishop, St. Peter's congregation had their Christmas activities at the Davies Memorial Hall on Christmas Eve.

Soon after the clock struck seven, the curtains were drawn and prayers were said; when the people took their seats in the hall, many more were standing. Raymond Yap stood on the stage after the announcement by the chairman, making an address in Chinese, taking for his subject that most appropriate for the occasion, "The Importance of Christmas." As soon as he left the platform, Beatrice Zane, a little girl of ten, played a well-selected piece on the piano. This was followed by a play entitled "Oh, Come All Ye Faithful." The participants were all members of the Sunday School, and though they were all children, yet every one of them performed their parts well, and surely they did credit not only to St. Peter's, but to the entire Church. This mystery play was directed and assisted by Miss Myer of

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St. Andrews' Priory and Mrs. Oakes of Iolani; both contributed much time and effort, consequently to them we should all be very thankful.

Immediately after the play, the Bishop came forward and said that the development of St. Peter's was due to the labors of the Rev. Canon Y. T. Kong, who is now pursuing advanced studies at the General Theological Seminary in New York City, with the object of reaping greater and better results on his return.

Beatrice and Maud Yap then played a piano duet. When the sisters retired they were given hearty applause by the audience in token of appreciation. Following them, four little children came up the stage and recited "God so loved the world," in Cantonese; their gestures and smiles created much interest in the audience. Miss Elizabeth Chung then played the piano, and was applauded when she left. The next item on the program was a quarrel among four trees, represented by four children, each tree boasted of its delicious fruit, its height, its beauty, etc., and then Beatrice Zane, the most busy child of the evening, stepped to the stage and quelled the quarrelsome trees. She told the audience that to be quarrelsome means failure and disaster, and it is for us as Church members to know that it is our duty to abide by the most pure and faultless commandment of our Lord and Saviour, and that law is "Love one another."

The other items on the program were as follows: The prophecies of the prophets concerning our Lord's birth, in Chinese, and explanation and meaning of a Christmas tree, in English. Piano duet by Beatrice and Hilda Zane, and lastly Charles B. Ai, superintendent of the Sunday School, distributed prizes to the children, who also made a few remarks of encouragement to the children.

All the parts that were in Chinese were the work of Mrs. S. W. Chang, who deserves as much praise as any others.

The congregation of St. Peter's wants to thank all those who helped to bring Christmas cheer to their Sunday School children, and we wish them all to come and favor us with another call at our next Christmas celebration.



The Rev. D. R. Ottman celebrated the Holy Communion at seven and at eleven o'clock a. m. on Christmas Day. He was assisted by the Rev. Ernest Kau. The number of communicants at the early celebration was 69, and 66 at the later celebration. The offering received for the day amounted to \$116.10.

The anthem, "There Were Shepherds," by Vincent, was beautifully sung by the choir, and the Rev. Ernest Kau

preached from the 15th verse of the 2nd chapter of the Gospel of St. Luke, "And it came to pass, as the angels were gone away from them into Heaven, the Shepherds said one to another, let us now go even unto Bethlehem, and see the thing which has come to pass, which the Lord hath made known unto us."



ST. ELIZABETH'S MISSION.

Christmas at St. Elizabeth's really began on Monday evening, December 22nd, when the Christmas tree and entertainment was held in the Parish House. The store of good things had arrived from Cincinnati in good time, owing to the kindness of the members of the Proctor family; candy had been provided by the friends of the Mission, and Miss Pierce had taught the Christmas carols to the children.

The tree was brilliantly lighted, and

after the singing of the carols, the Priest in Charge, assisted by Mrs. Butcher, Miss Pierce, Miss H. Tyau and Mr. Kau Yau Yin, distributed the gifts. Over two hundred were present and all seemed to have a pleasant evening. We were sorry that the Bishop had another engagement.

Christmas Day saw the Church, which had been prettily decorated by several of the women, well filled with worshippers. Services were held at 7 and 11, and 74 made their Communion.

On New Year's Eve, a service was held in the Church at 11:30, thus allowing the beginning of the year 1920 to be the opportunity of dedicating ourselves to Almighty God in the Holy Eucharist. The Reverend Erner E. Kau, deacon in charge of St. Peter's Church, and a number of his congregation came down and joined us in the service and Mr. Kau gave a short address. The Church was

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50 made their communion, an increase
of over 20 on the last year's attendance
and Communion at the midnight service.**ST. LUKE'S CONGREGATION, ST.
ELIZABETH'S MISSION.**

On Sunday, December 21st, we had the pleasure of having the Bishop with us, when 12 Koreans received the Sacred Rite of Confirmation, 11 of them being adults. This is the second Confirmation service held for the Koreans the past year. Under the direction of the Rector's able assistant, Mr. P. Y. Cho, the Korean work progresses remarkably well. There are many discouragements, many trials, but Mr. Cho works on with undaunted courage, and more than once, the Bishop has complimented the Koreans on their work and loyalty. It is hoped that before very long, the Koreans may have their own place in which to worship. It is proposed to build, during the year 1920, a Mission House similar to that used for the Chinese at St. Elizabeth's, and on the Mission ground near the corner of Banyan and King. Plans have already been submitted to the Bishop, who has given his approval, and the Koreans have already raised almost \$500 towards the building fund. This amount may not seem much, but when it is remembered that all our Koreans are very poor, it represents real giving in sacrifice.

The Christmas tree for the Koreans was held on Christmas night, over 300 were present and each one received a present and candy. The Christmas service was held at 9 o'clock on Christmas morning, when a good congregation was present and 33 made their Communion.

The congregations of St. Elizabeth's and St. Luke's are now awaiting the "drive" of the Nation-Wide Campaign, and will rally to the best of their ability. All go forward into the year of grace 1920 with confidence in the Tower of Strength, God Himself, and pray for a consummation of their highest hopes for the Church and her work.

ST. MARY'S MISSION.

Christmas festivities at St. Mary's began, as usual, with the Kindergarten tree on Friday, the 19th. The Kindergarten tree is always a kiawe decorated entirely by ornaments made by the children themselves, and very pretty it looked with its bright chains, bells, candles, lanterns, and candy boxes, all made from colored paper or cardboard. After a short program the ornaments were taken off the tree and given to the children who had made them. Each child had prepared a present for his or her mother and had a little growing plant to carry home.

Sunday evening was a happy occasion, for nine of the Sunday School children were confirmed, after three months of regular weekly instruction and preparation by the Rev. Mr. Kieb.

The *real* Christmas tree for all the Mission children was held on Tuesday afternoon. After the singing of hymns and carols, presents and candy were given to 186 children. A few extra bags of candy were prepared for the babies who came with their little sisters. In the evening an enjoyable party was given to the older members of the Mission, consisting of a program and games, followed by ice cream and cake. The schoolrooms were prettily decorated by the boys who brought tree-ferns, ti leaves, bamboo, and enormous api leaves to add to the poinsettia and Christmas berries.

Christmas morning was especially a happy Christmas at St. Mary's, for the nine newly confirmed boys and girls received their first Communion at the seven o'clock service. Christmas hymns were sung and the Priest addressed a few earnest words to the congregation, and especially to the new communicants. The girls wore their confirmation veils, which seemed to add to the solemnity of the occasion.

**CHRISTMAS AT ST. MARY'S MIS-
SION CHURCH, MOILIILI.**

The Bishop confirmed a class of nine on Sunday, December 21st, presented by the Rev. James F. Kieb.

Christmas Day at 7 o'clock Holy Communion was celebrated, hymns were sung and a sermon delivered at this time. The class recently confirmed received their first Communion. There was a fair congregation present. The Church was decorated in the usual green and red of the season.

**CHRISTMAS AT EPIPHANY,
KAIMUKI.**

Holy Communion was celebrated at 11 o'clock, at which a good-sized congregation filled the Church.

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The large choir under the direction of Mrs. Kenneth Cousens sang Adlam in F, and for the Offertory Anthem, "O, Little Town of Bethlehem," by Midlinges. "Holy Night" was sung at Communion.

The thought of the sermon was—the true joy of Christmas.

On Saturday, St. John's Day, at 2:30 the Sunday School held its festival. Games and races were held on the school lawn and at 4 o'clock service was sung in the Church.

The beautiful Christmas Carols were well sung by the school and an instruction was given by the Vicar. There were 125 present and at a certain time the children went up to the chancel and laid their gifts in a pile on the altar steps. There were 101 gifts which were taken to the Orphan Asylum.

Kaimuki Sunday School now numbers 141 enrolled. The Church choir numbers 19.

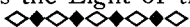
The Girls' Guild held a sale before Christmas, at which they cleared over \$200.



CHRIST CHURCH, KEALAKEKUA, HAWAII.

The service at the Christmas festival here was well attended and while simple, as it must always be, where no elaborate musical program is possible, those present entered with devotional earnestness into the spirit of the day. Out of a possible 30 there were 22 Communion made. The Church had been tastefully decorated in green and red.

Mrs. R. V. Woods played the service and a sermon was preached from the texts, "In the beginning was the Word, and the Word was with God and the Word was God;" "In Him was Life and the Life was the Light of the World."



PAAUILO AND PAPAALOA.

By Rev. F. W. Cullen.

Christmas services were held at Paauiilo and Papaaloa on the morning and evening of the Sunday preceding Christmas Day. At Paauiilo there was a celebration of the Holy Communion; nine partook while 34 attended the service.

An evening service was held at Papaaloa. The Church was beautifully decorated and a very good congregation was present. The weather conditions throughout the day were all that could be desired.

On Christmas night at 7, the Japanese Sunday School children gathered at the Japanese Mission House for their Christmas tree festivities. There were songs and recitations and addresses for

an hour, and at 8 o'clock a rejuvenated Santa Claus burst into the hall and rushed around blowing a noisy horn, causing pandemonium among the little ones. The distribution of the "goodies" from the tree closed the evening entertainment.

We take occasion to thank the manager of Paauiilo Plantation and the Hamakua Mill Co. for generous donations, which contributed to so pleasurable an evening for both young and old. We also extend our thanks to James Takemoto, Francis Sakuma and Miss Margaret Tanimura for their unselfish and untiring interest in the welfare of the Japanese Sunday School.



LAHAINA.

Our Christmas festivities really began on the night of the annual sale of the Women's and Girls' Guilds, Saturday, Dec. 6, when a program by the children was provided, with the assistance of a few numbers by grown people. Principal West of the Government School, told a bear story; Miss Mitchell gave a recitation, and Mr. Cockcroft read "The Night Before Christmas." On the day of school closing, and before Miss Yap had gone home for vacation, the children all marched over to the parsonage grounds, where they had games and a frolic, most of the boys going in swimming, after which the candy and apples were distributed that had been provided by a gift from Mrs. Wilcox.

Then on the Tuesday before Christmas we had the community Christmas

tree. Each school in the district supplied one number for an excellent program which was given in Campbell Park, where a platform had been erected and a Christmas tree set up and trimmed, and which really looked beautiful with its 250 multi-colored lights.

On Christmas day there was the usual celebration of the Holy Communion, when the good congregation present joined heartily in the singing of the beautiful Christmas hymns.



CHRISTMAS AT ST. JOHN'S CHURCH, MAUI.

(By a Chinese youth)

As in former years, our celebration was held on Christmas Eve. At the appointed time, the Church was filled to the utmost. Although many of our people during the last two years have migrated themselves to elsewhere, yet there was a good attendance to make the occasion very pleasant.

After our program was over, we went over to the hospital to attend a cinematograph show, and here again we enjoyed ourselves very extensively, and we want to take this opportunity to thank the officials very heartily for the pleasant evening and their kind invitation; we also want to thank the women's auxiliary of St. Peter's Church for their candies and other things.

Our program for the evening was as follows: (1) Prayers. (2) Song—Silent Night, Holy Night. (3) Address—The History of Our Lord's Birth.

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(4) Hymn 51. (5) Recitation from St. Luke 2:1—20. (6) Hymn 59. (7) The questions and answers relating to our Lord's birth. (8) Hymn 61. (9) Recitation—The Prophecies Concerning the Birth of a Saviour by the Prophets. (10) Hymn 49. (11) The reading of the proclamation of our Saviour's birth. (12) Hymn 58. (13) The national hymn. (14) Distribution of prizes and fireworks.

At the usual time, the service Christmas day was conducted by Mr. Kau. When he mounted the pulpit, he took the word "Emmanuel" for his subject There were thirty-five present.



KOHALA.

If the busy lives are the happy ones, we then this Christmas have had a very happy time.

In spite of the rain—for which we were most thankful—we managed to carry out our programme.

The services on Christmas Day were well attended, over 90 being present at St. Augustine's and 49 at St. Paul's, Makapala.

December 26th was spent among the Koreans. They had service at 11 a. m., and in the afternoon games, and a Christmas tree. There were 60 present.

On Monday, December 29th, we held the Christmas tree at Makapala, and on Tuesday, Dec. 30th, at St. Augustine's.

We were able, through the kindness of St. Clement's Guild, Honolulu; St. Augustine's Guild and a few friends of ours in England, to give gifts to each child.

Mrs. Patten kindly provided the ice cream. The Christmas box sent by St. Clement's Guild contained amongst other things, a good number of books,

which made very suitable and excellent presents. The sports arrangement for New Year's Day were marred by the weather, it was a cold, showery day.

During the afternoon there was a cricket match, St. Paul's Girls' Cricket Team winning easily, without the loss of a wicket. In the midst of our enjoyment on Dec. 29th, at Makapala, the sad news came of the death of one of our members, Mr. Yee. He died in the Kohala Hospital that afternoon. The following afternoon his body was laid to rest in the churchyard at St. Paul's.



KAUAI.

At Waimea the Sunday School had the usual Christmas tree, etc., and a Nativity Play which Mrs. Carver managed, and it was well given. There were 106 persons present and they said it was the best thing of its kind ever given on Kauai, and certainly great praise is due to Mrs. Carver for her untiring efforts.

Mr. Carver writes, "As a result she has had a severe cold, but I console her by saying that every one else has the same kind of cold, though only one had charge of the Mystery Play."

The Rev. Mr. Carver had a fine series of Christmas services at the various stations which he supplies. He will report on the matter from Kilauea later.



WAILUKU.

The Christmas services at the Church of the Good Shepherd this year were quite up to the average in attendance, though the number of communicants at the early seven o'clock choral communion was somewhat less than the attendance at that service a year ago. At the 10:30 service the church was well filled,

and the number of communicants was greater than usual. There was a full choir, and in addition to the inspiring chants and anthems sung by it, the choir carried the Christmas spirit into the Christmas hymns, in which they were joined by the congregation.

The chancel was suitably, indeed, beautifully decorated with flowers, and on the rood-screen was a tasteful motto in woven cloth: "For unto us a child is born, unto us a son is given." Mrs. F. W. Dale and a committee of ladies of the "Woman's Guild" were responsible for these decorations. The offerings for the day were in excess of former years.

The Woman's Guild has arranged to hold a "garden party" on February 14th, St. Valentine's day.

IN MEMORIAM.

John T. Arundel.

News came the other day that John T. Arundel had entered into the Rest of Paradise. Mr. Arundel was well known to the older people of Honolulu. He was largely interested in phosphate deposits in various Islands of the Pacific, especially on Ocean Island.

He was a man singularly trusted, not only by business men but by the natives of the South Pacific Islands. No one could know him without being impressed by his high character and deep piety.

He was an ardent Churchman and gave on several occasions to objects here. He told Bishop Restarick once to let him know when we could purchase the property between the Cathedral and Beretania Street as he would like to help in the matter.

The Bishop met him often in San Francisco and he was always the same kindly Christian gentleman.

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The day we learned of his death the Rev. Mr. Doty and the Bishop were talking about him and Mr. Doty was telling about knowing Mr. Arundel well in Tahiti. On arriving home there lay on the Bishop's desk the news of his friend's death.

We give here a part of a letter written by his daughter to a friend:

"This is only a line to greet you for Christmas and the New Year, and to thank you for the cabled message of sympathy in my father's death. I expect that you gathered from his letters that he had been failing of late. The end was very sudden and merciful. He was sitting, reading his letters, and had a sudden heart attack. His devoted waiter got him to bed, and very soon the doctors and nurses came, and my aunt and I got down from Winchester in a few hours, and had a happy little talk with him. He died very peacefully in his sleep at dawn on Advent Sunday."

John T. Arundel greatly helped Bishop Nichols in the starting of Grace Cathedral after the fire. He was a benefactor of mankind, a choice vessel of God's grace, a light of the world in his generation, and a friend of everybody.

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To the Members of the Woman's Auxiliary:—As a result of a meeting of the Diocesan officers on Friday, January 2, the following needs are placed before the parish branches for the year 1920. Every branch is asked to subscribe something to each object, if possible. It has been necessary to raise the assessment of two funds, viz., District Expense (which includes the expense of educational work) and Convocation Expense. These two funds have never been sufficient and have had to be met each year by private subscription.

You will note that three items of last year have been dropped in 1920. They are Interest on Korean Debt, Travelling Expenses of Chinese Cate-

chist and Rent of Japanese Home for Boys. Can you not therefore increase each of the assessments mentioned considerably?

MAY L. RESTARICK,
Dio. Cor. Sec'y.

Apportionment for General Missions	\$300.00
District Expense Fund	100.00
Convocation Expense Fund ...	150.00
*Kamaka Kawaihoa Memorial Schp. Iolani	150.00
*Interest on \$10,000 debt Cleg-horn lot	120.00
*Upkeep St. Mary's Mission, Honolulu	150.00
*Support of Orphan S. Mary's Mission	120.00
*Repairs and Upkeep S. Cross Mission School, Lahaina	100.00
†S. Agnes Hosp. for Negroes, Raleigh, N. C.	100.00
†Valle Crucis School (destroyed by fire)	100.00
†S. James Hospital, Anking, China	50.00
†S. Lioba's School, Wuhu, China	100.00

*Diocesan Missions.
†Domestic Missions.
‡Foreign Missions.

It will be a matter for congratulation in the Woman's Auxiliary that the Korean Cottage, which was bought some years ago for the work among Korean women, has been sold and that the Auxiliary is therefore relieved of its pledge to pay interest on the money borrowed. Other plans for the extension of the Korean work are maturing, as it becomes more and more evident each year that St. Elizabeth's cannot afford sufficient accommodation for the needs of this growing congregation and school.

Also it will be good news to hear that the Board of Missions has taken up the rent of the Home for Japanese Boys.

Another scholarship for a worthy

Iolani boy is asked for; \$170.00 a year is the sum required. The Diocese of Western New York supports one scholarship at the Priory and has pledged something towards one at Iolani.

◆◆◆◆◆◆◆◆◆◆

To the Junior Auxiliary Branches.
St. Lioba's School, American Church Mission, Wuhu, China.

My Very Dear Friends:—When I was in Honolulu sometime ago I heard from your dear Bishop how hard you children worked for the missions and I thought maybe you would like to do something to help your little brothers and sisters in Wuhu, China. We haven't a doctor in our mission here. So we have to get along the best way we can. And if anyone is very sick there is a doctor a long way off whom you can get sometime and more times you can't, as he is busy with his own mission people. Now I will tell you a little about our work. We have a boarding school for girls, such dear little girls, they love school and study so hard. Then we have a little day school called the True Light School; the children are very poor and they can only eat two meals a day. Then we have a little dispensary called the True Light Dispensary. I must tell you how this dispensary started. Last year two of the Sisters who sleep on the porch heard some screams one night after they had gone to bed. The screams surely were some little child's. They waited a few minutes and then the screams stopped, but the Sisters could not sleep at all.

The next morning we heard the horrible story of how a poor mother had a sick baby girl and the fortune teller told her that the reason the little girl was sick was because she had a devil inside of her and he told her to put the dying little baby out on the hillside away from everybody. The mother did so, and the next morning the baby was dead. The hungry dogs had eaten her up. So we had a little room in the True Light School which we fitted up, and now we tell the mothers when their babies have devils inside of them to bring them here.

Every day I treat many people, most-

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a Man Wants.

ly poor children, in this little room, but now the room is getting too small and besides it takes lots of medicine to treat them all.

Then the True Light Dispensary sheds its light into the country where there are no doctors or nurses. And where the Sisters go off for two or three weeks at a time. I go also and treat sometimes hundreds of children and grownups. We are sending you a scroll which you might hang up in your Sunday School room to remind you all to pray for us. Also we are sending 25 cards. We hope each child who receives a card can contribute at least 25 cents for the True Light Work.

Above all we want you to pray for us all—here in this land of darkness. I hope some of you will write me, too.

Very lovingly your faraway friend,
SISTER CONSTANCE ANNA.



THIS LETTER FROM THE REV.
GEO. G. HOISHOLT WILL BE
OF INTEREST TO MANY.

My Dear Bishop Restarick:

My trip has commenced favorably and by next Tuesday or Wednesday I shall be home. Though I have had no seasickness, the leisure of steamer life seems most welcome because I am not as fresh as two years ago this month when I fared forth.

But I return home grateful for having seen mission work in Polynesia as well as in Asia. The insight I have had will, I

hope, prove an asset to my future ministry.

My opportunity to be of service to the cause of Missions will always obtain, because, whether help be much or little, it is welcome. I hope that my opportunities in the Mission field will enable me to give inspiration to those who would give of their means when appeals are made.

Feeling that my returning home is the rational thing to do, and hoping that I may, by more than words, express my gratitude for your kindness to me; I am with kind regards to Mrs. Restarick.

Very sincerely yours,

GEORGE G. HOISHOLT.



CHURCH OF THE HOLY APOSTLES,
HILO, HAWAII.

Christmas Day we celebrated this year in a greater way than ever before—doubtless because the Church has so much to be thankful for during the year 1919. It has become a self-supporting parish; its communicant list has increased; also all other organizations have shown great improvement. At the ten o'clock service forty-eight communicants, the largest number at any one service in the history of the Church. The service was excellent, with full vested choir, and the large congregation joined heartily in singing the Christmas hymns.

MANY CHURCHMEN HARVARD STUDENTS.

Bishop Lawrence of Massachusetts, in an address recently delivered, said:

"There are more students in the undergraduate department of Harvard claiming allegiance to the Episcopal Church than to any other; it is the largest body of Church students in the country. To these must be added the large number in the colleges, schools and other educational institutions in Greater Boston. The field is very great, most interesting, and woefully neglected. No one method, man or chapel will meet the situation; only the intelligent, sympathetic action of many, both clergy and laymen and women."

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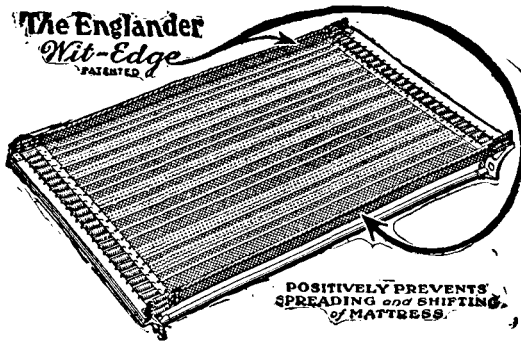
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